

The effect of cultural diversity challenges on organizational cynicism dimensions

A study from Egypt

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Abstract

Purpose – This paper aims to discover the effect of cultural diversity challenges (organizational communication, work-related discrimination and training) on physicians' cognitive, affective and behavioral cynicism in the context of public hospitals, Menoufia (Egypt).

Design/methodology/approach – A total of 360 physicians at public hospitals in Menoufia (Egypt) were contacted and all of them received a set of questionnaires. After five follow ups, a total of 240 responses were collected with a response rate of 66.67 per cent.

Findings – The findings suggest that only communication is considered the main and significant predictor for cognitive, affective and behavioral cynicism. Accordingly, when physicians perceive well-coordinated and balanced communication, they feel that their hospital has an adequate level of integrity and consequently will have a positive attitude toward it.

Practical implications – Through well-formulated organizational communication, the hospital administration can decrease the organizational cynicism among physicians and subsequently their unwanted behavior. It is needless to say that when physicians experience an open-door communication climate, they experience a sense of psychological safety and give their very best.

Originality/value – This paper contributes by filling a gap in management and organization literature, in which empirical studies on cultural diversity and organizational cynicism were limited until now.

Keywords Diversity

Paper type Research paper

1. Introduction

Owing to local and global uncertainties and interaction among people with different origins, backgrounds and beliefs, cultural diversity has become a rising trend (Devine *et al.*, 2007; Mazur and Bialostocka, 2010). Its existence is no longer limited to Western countries like the USA and the UK, as many countries in different parts of the world have become familiar with it. However, it is worth highlighting that both public and private organizations in the context of Western countries have had a long history in designing and implementing cultural diversity policies with the aim of ensuring a fair representation for minorities in the workplace (Ashikali and Groeneveld, 2015).

Since 1960, the concept of cultural diversity has gained currency in academic research in areas related to organizational behavior and human resources management and currently touches upon research on organizational communication (Alas and Mousa, 2016a, 2016b). This has happened as a result of the adoption of some affirmative actions promulgated by the US Government to eliminate racial discrimination in organizations and universities (Tereza and Fleury, 1999). Reportedly, initial efforts to address cultural diversity have focused mainly on gender and race (Morrison *et al.*, 2006). However, and in response to the



social, political, educational and economic changes occurring in both local and global environments, the term “cultural diversity” has markedly expanded to include gender, race, religion, ethnicity, income, work experience, educational background, family status and other differences that may affect the workplace (Heuberger *et al.*, 2010).

Cultural diversity refers to the co-existence of people with various group identities within the same organization (Humphrey *et al.*, 2006). Kundu (2001) indicates that diversity requires the inclusion of all groups of people at all organizational levels. The issue requires an organizational culture in which each employee can use his or her full capacity to attain career aspirations without being hobbled on the basis of religion, ethnicity, name, gender or any other irrelevant factor (Mousa and Alas, 2016a, 2016b, 2016c). That is why Cox (1993) clarifies that any effective management for culturally diverse groups should entail the attainment of both individual outcomes (job satisfaction, job mobility, job involvement and fair remuneration) and organizational outcomes (attendance, turnover, performance and consequently profit). Moreover, Pless and Maak (2004) assert the role of diversity management in creating an inclusive organizational climate in which employee uniqueness is acknowledged, maintained and valued, while also allowing feelings of organizational citizenship and identification with the workplace. Therefore, under the umbrella of cultural diversity management and its inclusive organizational climate, every employee is treated as an insider and experiences a kind of mutual trust with his organization (Nishii, 2013).

Owing to the fact that human resources are the most valuable assets an organization relies on to survive (Qian and Daniels, 2008), the employee–organization relationship has found a place in business literature over the last 30 years (Aydin and Akdag, 2016). Accordingly, many studies have focused on aspects of organizational behavior such as organizational cynicism, organizational citizenship behavior, employee inclusion, involvement and so on (Johnson and O’Leary-Kelly, 2003; Naus *et al.*, 2007; Mousa and Alas, 2016a, 2016b, 2016c).

Organizational cynicism is a primary organizational issue that has recently attracted attention in business literature as a result of the cut-throat competition and subsequent excessive stress an employee may face (Yasin and Khalid, 2015; Nazir *et al.*, 2016; Khan *et al.*, 2016). Organizational cynicism describes the negative attitudes employees have toward their colleagues, occupations and organizations (Delken, 2005; Kocoglu, 2014; Simha *et al.*, 2014). Admittedly, cynical employees believe that the organizations they work in lack principles of equality, sincerity, honesty, integrity and transparency (Ozler and Atalay, 2011). Accordingly, cynics have feelings of distrust, hopelessness, insecurity and disturbance (Khan, 2014).

Kocoglu (2014) affirms that cynicism provides an explanation for many organizational phenomena like psychological withdrawal from the organization, employee mental departure from work duties through day-dreaming or cyber-loafing, physical withdrawal from the organization and the employee’s physical departure from his workplace through absenteeism or late arrival at work. This may explain why many studies have devoted considerable interest in examining the relationship between cynicism and other aspects of organizational behavior such as job stress (Kocoglu, 2014), job burnout (Simha *et al.*, 2014), organizational cynicism (Tukelturk, 2012), work-related quality of life (Yasin and Khalid, 2015) and turnover intention (Nazir *et al.*, 2016). Apparently, the topic of organizational cynicism has become of great importance for many scientific disciplines such as sociology, psychology, philosophy, political science, organizational behavior and management in many if not all Western countries. However, and to date, this topic has not been paid its due attention in Egypt and other Arabian countries.

Public hospitals are currently the focus of the Egyptian media, and political and public discourse because of the many difficulties that both physicians and patients face. The

majority of its physicians are facing the problem of low involvement and low participation. A mainstream Egyptian newspaper and website called al3asma has published an investigation to explore aspects of this dilemma (www.al3asma.com/40137). Many physicians claim that besides their low salaries, the hospital is full of managerial corruption, bias, inequality and nepotism (www.albawabhnews.com/2419159).

It is worth mentioning that to the best of the author's knowledge, no previous attempts to address the effect of cultural diversity challenges on organizational cynicism dimensions have been conducted. In addition, the majority of studies about either cultural diversity or organizational cynicism have been done in Western countries (Abraham, 2000; Davis, 2005; Delken, 2005; Ince and Turan, 2011) and in the for-profit organizational domain (Dogra, 2011; Khan, 2014).

Owing to the fact that public hospitals are the main destination for low and middle income Egyptian families seeking health care (www.elwatannews.com/news/details/1255899) and that the increase in anger among physicians is an undisputed fact that may hinder their performance, engagement and loyalty, the author, focusing solely on physicians who work in public hospitals in Menoufia province which is of 27 Egyptian provinces, aims to explore the effect of cultural diversity challenges (organizational communication, work-related discrimination and training) on cognitive, affective and behavioral cynicism. The paper starts by providing a theoretical background to cultural diversity and organizational cynicism and concludes the theoretical discussion by formulating hypotheses. It then moves to the research methodology, which elaborates the research plan and then indicates the reliability checks for both diversity and cynicism in addition to illustrating the profile of the respondents. Subsequently, the results are presented followed by a discussion, conclusions and suggestions for future research.

2. Theoretical background and hypotheses

2.1 *Egypt, cultural diversity and unwanted behavior*

The Arab Republic of Egypt, also known as "Misr" or simply "Egypt", has the largest population in the Middle East and Arab region. Egypt is situated in the eastern part of North Africa and occupies a strategic location owing to the Suez Canal, a vital waterway for the world's commodities, especially oil. This country stretches from shared borders with Libya in the west to those with the Gaza strip in the east. Because of its history, location, population, culture and military power, Egypt is perceived by the world as a leader in the Arab region.

Egypt is, to a large extent, a heterogeneous country that is often seen as an Arab Muslim country with 10 per cent of its population being Christian. Egyptians often try to prove that tolerance is the main distinguishing feature of their national cultural ideology. Moreover, prejudice has not existed in the Egyptian behavioral dictionary contrary to what may be assumed (Mousa and Alas, 2016a, 2016b, 2016c). However, the current situation in this country shows tremendous social, religious, age and gender inequalities. The debates about killing Christians and forcing Christian families to leave their cities occupy a hot space in the media and political spheres. This harsh environment creates an ideal atmosphere for investigating the practices of diversity and cynicism in various Egyptian settings and workplaces.

2.2 *Cultural diversity*

Given the desire to ensure a fair representation for women and minorities such as Hispanics, blacks and handicapped people, research into cultural diversity started in the USA with the end of the 1960s (Zanoni *et al.*, 2009). The first studies of cultural diversity aimed to control

the racial discrimination existing in organizations and centers of learning as a step toward cultivating social coherence inside American enterprises (Dogra, 2001). In 1986, Canada did the same by launching the employment equity act program, which sought to enhance a fairer employment system, understand the constraints faced by ethnic minorities and women in the workplace and also ensure a fair numerical representation of minorities in different Canadian organizations (Agocs and Burr, 1996). It is needless to say that many other countries including Malaysia, India, Britain and South Africa acted in the same way by confronting the cultural discrimination that existed in both public and private organizations (Jain, 1998). Changes in labor markets worldwide alongside the substantial packages to motivate economic investment launched by many countries and simultaneously the rising role of multinational corporations have contributed a lot to addressing the topic of diversity and diversity management.

It is important initially to define both culture and diversity separately before going into further details. Culture refers to “the collective programming of the mind that distinguishes the members of one group or category of people from another” (Hofstede and Hofstede, 2005, p. 28), whereas diversity refers to the status of difference across a group. The concept of diversity takes its roots from a Latin word called “diversus” which means different directions (Sinclair, 1999 according to Vuuren *et al.*, 2012). According to Hassi *et al.* (2015), diversity reflects the synergetic existence of differences in age, ethnicity, background, sex and disability. Moreover, Vuuren *et al.* (2012, p. 156) define cultural diversity as “the differences in ethnicity, background, historical origins, religion, socio-economic status, personality, disposition, nature and many more”. Tereza and Fleury (1999, p. 110) consider cultural diversity to refer to “a mixture of people with different group identities within the same social system”. O’Reilly *et al.* (1998, p. 186) mention that “a group is diverse if it is composed of individuals who differ on a characteristic on which they base their own social identity”. Consequently, cultural diversity gives a real indication of the competition in the global workforce pool today. Loden and Rosener (1991) classify diversity into the following two dimensions:

- (1) Primary dimensions include the shape of people’s self-image through gender, ethnicity, race, age, sexual orientation and physical abilities.
- (2) Secondary dimensions include characteristics that affect people’s self-esteem such as religion, education, income level, language, work experience and family status.

Besides the primary and secondary dimensions of diversity, Rijamampianina and Carmicheal (2005) add concepts such as assumptions, values, norms, beliefs and attitudes as a third dimension of diversity. Although the discourse on cultural diversity started in the USA by focusing on differences in ethnicity and gender, it now goes beyond this narrow range to include differences among individuals (tall, short, thin, bald, blonde, intelligent, not so intelligent and so on) and differences among subgroups in terms of age, sexual preferences, socio-economic status, religious affiliations, languages and so on (Kundu, 2001; Vuuren *et al.*, 2012). Humphrey *et al.* (2006) consider any society as consisting of a diverse range of groups that have diverse needs. Diversity policies constantly seek to create and maintain fairness and representation in various workplaces and, as such, diversity programs that have used both affirmative action and equal employment opportunity to ensure minority representation in the workplace have been replaced by policies that pay attention to the business case for diversity. Consequently, diversity policies can be considered recently as a vital part of human resources management policy (Ashikali and Groeneveld, 2015).

Concerning the advantages of cultural diversity, [Hubbard \(2011\)](#) indicates that building a business case for diversity guarantees better access to new markets, complete and detailed awareness of current markets, better problem-solving dynamics, better attraction and retention of talent and enhanced entrepreneurship and creativity levels. Moreover, [Humphrey et al. \(2006\)](#) stress that educating people to appreciate cultural diversity entails a support for the values of tolerance and solidarity. Countries cannot mirror any democratic norms without promoting respect for diversity and its corresponding values of freedom, equality and inclusion. From a different perspective, [Singal \(2014\)](#) highlights that diversity in the workplace may be accompanied by increasing costs associated with training, communicating, coaching and managing conflicts. Moreover, forming and maintaining trust between managers and the influx of diverse employees is often a challenge. Some studies claim that diversity may hurdle synergy between groups and lead to confusion and thus negatively affect participation, especially of people belonging to minorities, an aspect that hinders attendance, loyalty and consequently productivity in some groups ([Tsui et al., 1992](#); [Cox, 1993](#); [Mousa and Alas, 2016a, 2016b, 2016c](#)).

Admittedly, diversity management reflects an acknowledgement and respect for employee differences throughout organizations ([Wrench, 2005](#)). In the Hudson institute, a publication titled “Workforce 2000: Work and Workers in the 21st Century” discusses women’s active participation and demographic changes in the labor market and ends by highlighting that diversity management has been proven to be a key asset on which organizations can depend to attain a competitive advantage in such a climate of multiculturalism ([Johnston and Packer, 1987](#)). Traditionally, and to instill organizational justice, diversity management has depended on both affirmative action programs to redress all past discrimination and inequality and equal employment opportunity programs to ensure heterogeneity at the workplace through legislations, rules and laws. Noticeably, diversity management may be linked to the following two human resource management theories.

- (1) Social identity theory: [Tajfel \(1978\)](#) considers that social identity theory has come to be the result of previous research on stereotype and prejudice and is considered a shift from an individual to a group-level analysis of psychological research. The theory claims that individual identity is supported by belongingness to a particular group, as it creates much more self-esteem for its members. Accordingly, people feel a sense of belongingness to their in-group members and have a negative attitude toward their out-group members. For instance, in male-dominated societies, men have higher positions than women because of their belonging to the higher-status group (males). [Breakwell \(1993\)](#) indicates that this theory not only explains intergroup relationships but also reflects an individual tendency to create a positive social identity. That is why [Tajfel \(1978\)](#) elaborates that the main mission of social identity theory is to interpret intergroup conflict and differentiation.
- (2) Social exchange theory: It is one of the most important theories in explaining workplace behavior. Therefore, it can be touched upon when exploring various organizational and managerial topics such as psychological contract, organizational justice, board independence and responsible leadership ([Cropanzano and Mitchell, 2005](#)). It reflects “those voluntary actions of actors that are motivated by the returns they are expected to elicit from the other” ([Blau, 1964](#), p. 91). [Fao and Fao \(1974\)](#) identify that love, status, money, information, goods and services are considered the six types of resources included in an employer–employee relationship. According to this theory, when an employer cares about his/her

employee and this employee perceives fair treatment from his/her employer, the latter subsequently does his/her best to fulfill organizational objectives, and he/she constantly has a positive attitude toward the employer.

2.3 Organizational cynicism

Despite the fact that [Dean et al. \(1998\)](#) see the term “cynicism” as coming originally from the ancient Greek word “kyon” which means “dog”, a study conducted by [Nazir et al. \(2016\)](#) indicates that cynicism probably comes from “cynosarges”, which was an institute of cynics outside Athens, the capital of Greece.

The term cynicism was often used by ancient Greeks to describe skepticism, disbelief, pessimism, disappointment and scorn ([Andersson, 1996](#)). The same is elaborated by [Delken \(2005\)](#) when stating that the earliest Greek cynics were used to criticizing their institutions and state. That is why the study by [Guastello and Rieke \(1992\)](#) pointed out that cynicism worked as a philosophy for some ancient Greeks.

In defining cynicism, both [Andersson and Bateman \(1997\)](#) and [Leung et al. \(2010\)](#) differentiate between social cynicism, which represents disbelief or negative feelings toward a person, group, ideology or even a state and organizational cynicism. The specific researchable aspect of the present study is based on the definition of cynicism offered by [Dean et al. \(1998, p. 345\)](#) as “a negative attitude toward one’s organization”. It is also “a pessimistic approach shaped by an individual to his or her company” ([Yasin and Khalid, 2015, p. 569](#)). Accordingly, cynical employees believe that their coworkers are selfish and the organizations they work in lack the values of honesty, justice, morality and integrity ([Ince and Turan, 2011](#)). Consequently, cynics often have feelings of mistrust, anger, insecurity, disappointment and hopelessness when dealing with their colleagues and subsequently their organization ([Abraham, 2000](#)).

One of the most important definitions for organizational cynicism was written by [Delken \(2005, p. 10\)](#), who considers it “an attitude of rejection of the employing organization, or part of it, as a viable psychological contract partner”. This definition confirms both psychological contract theory, according to which employees rely on their previous experience with their organization to create their prospective expectations, and affective events theory, where work events can create positive or negative attitudes toward an employee’s work and provide a comprehensive basis for the interpretation of organizational cynicism ([Kocoglu, 2014; Khan et al., 2016](#)).

[Reichers et al., \(1997\)](#) and [Tukelturk et al. \(2012\)](#) articulate that the main factors influencing organizational cynicism are lack of recognition, rising organizational complexity, low work autonomy, poor communication, wide pay gaps, conflicting roles, nepotism, the existence of bias, ostracism, disagreement with organizational values, unachievable organizational goals, heavy work load, absence of adequate leadership skills and inadequate social support. [Delken \(2005\)](#) identifies the following five main forms of organizational cynicism:

- (1) Cynicism about organizational change refers to the reaction perceived because of changes in policies, procedures and/or executive personnel.
- (2) Employee cynicism describes the attitudes caused by psychological contract violations.
- (3) Occupational cynicism describes the attitudes mainly generated from role conflict and/or role ambiguity.
- (4) Personality cynicism describes negative feelings toward all human behavior.

- (5) Societal cynicism describes distrust of citizens in their government and subsequently institutions.

Needless to say, organizational cynicism has recently received pronounced attention. The rationale behind this is the significant negative outcomes caused by the existence of cynicism. Barefoot *et al.* (1989) mention that cynical employees are the barriers that prevent an organization from achieving its goals. Moreover, many studies assure the relationship between cynicism and some critical key organizational diseases such as job burnout, turnover intentions, absenteeism, low cynicism level, less citizenship behavior and so on (Aydin and Akdag, 2016).

2.4 Cultural diversity and organizational cynicism

According to Devine *et al.* (2007) and Mousa and Alas (2016a, 2016b, 2016c), for the effective management of cultural diversity, organizations should overcome three main challenges: communication, discrimination and training. However, the author of this paper finds it beneficial for the purpose of accuracy to narrow the scope of the three previously mentioned challenges and consider organizational communication, work-related communication and training as the three main types of cultural diversity challenges.

Organizational communication is considered not only a considerable dimension of communication but also an important mechanism through which employees acknowledge what is required of them, how to implement their jobs and what feedback is produced for them and others in the workplace (Hogard and Ellis, 2006). Barret (2002) considers organizational communication as a means for not only explaining organizational strategy but also motivating employees to accomplish their jobs. That is why this kind of communication has a vital role in ensuring functionality and productivity within different organizations. In the area of cultural diversity, the significance of organizational communication stems from its ability to entail a kind of transparency as employees sense justice when experiencing an open communication policy concerning their job responsibilities and feedback reports. Moreover, it facilitates the creation and maintenance of formal anti-discrimination complaint procedures (Siebers, 2009; Ayik, 2015). Given the above, organizational communication affects the process of constructing culture and subsequently, sharing knowledge, reporting information, establishing relationships among staff and building trust between staff and their managers.

Work-related discrimination reflects intentional unjustified negative actions toward members of a group simply because of their membership in that group (Ogbonna and Harris, 2006). This depends, to a large extent, on social identity theory, which claims that individual identity is supported by belongingness to a particular group, as it creates much more self-esteem. Accordingly, people feel they belong with their in- group members and have a negative attitude toward out-group members. Pager and Western (2012) consider work-related discrimination as the unfair treatment an employee perceives because of his race, gender, religion, age or any other difference. This kind of discrimination may exist at all stages of employment starting from hiring through to termination and may take various forms such as wage discrimination, promotion discrimination and so on. Bendick and Nunes (2012) describe it as a violation of the employer–employee psychological contract that has occurred as a result of a bias or negative stereotypical employee experiences.

Training is the degree to which organizations build business cases for diversity, tailor initiatives to create greater awareness of cultural difference and provide chances for intergroup contact. Misra and McMahon (2006) assert that organizations nowadays show commitment to cultural diversity by providing continuous workshops, coaching and special

courses on accepting others at regular intervals (e.g. monthly). Wentling and Rivas (1999) elaborate that the two main aims of cultural diversity training are first increasing organizational effectiveness by stimulating organizational fairness, motivating people to increase their performance and promoting harmony between employees. Second, increasing personal effectiveness by nurturing an awareness of others, maintaining intercultural communication and showing respect for difference. Therefore, and given the above, training employees in the area of cultural diversity entails allocating relevant information concerning the importance of tolerance and an inclusive culture in the workplace. This is what motivates an individual to exert extra work performance, have a high level of loyalty and feel absolutely positive attitudes toward his or her workplace.

The studies by Stanley *et al.* (2005) and Kaifi (2013) clearly indicate that the concept of “organizational cynicism” includes three dimensions. The cognitive dimension reflects the belief among employees that their organization lacks integrity, justice, honesty and transparency. Accordingly, employees feel that their personal values are not consistent with those of the organization. The affective dimension reflects the negative affective reaction (anger and disgust) among employees toward their organization. The behavioral dimension reflects their negative behavioral tendencies (such as powerful negative criticism) toward their organization. To the best of the author’s knowledge, no previous studies exist on the effect of cultural diversity challenges (organizational communication, work-related discrimination and training). Consequently, the author aims to test the following hypotheses:

- H1. Could all cultural diversity challenges (organizational communication, work-related discrimination and training) affect cognitive cynicism?
- H2. Could all cultural diversity challenges (organizational communication, work-related discrimination and training) affect affective cynicism?
- H3. Could all cultural diversity challenges (organizational communication, work-related discrimination and training) affect behavioral cynicism?

3. Methodology

As elaborated, this study is quantitative and its conceptual framework was drawn from several previous studies conducted on cultural diversity or on organizational cynicism, as, to the best of the author’s knowledge, no previous studies have been conducted to demonstrate whether cultural diversity challenges (organizational communication, work-related discrimination and training) affect cognitive, affective and behavioral cynicism. The study was conducted in the context of public hospitals existing in Menoufia province (Egypt). Furthermore, such public hospitals are the focus of Egyptian media, political and public discourse because of the problems of low involvement and low participation facing the physicians there. Moreover, the physicians at previously mentioned hospitals complain about discrimination, nepotism, inequality and lack of training at their workplace.

As the author decided to rely on multiple regressions, an *a priori* sample size calculator was used to determine the minimum required sample size on which the author can depend. Given the desired probability level (0.05), the number of predictors in the model (3), the anticipated effect size (minimum 0.079) and the desired statistical power (0.8), the minimum sample size the author can use is 99 questionnaire forms.

The author could reach to one of the main administrative managers in Menoufia province who refused to tell the author of the present publication the exact number of physicians in this province but indicated that their number is less than 4,000 but more than 3,000. Moreover, all physicians working in Egyptian public hospitals are completely Egyptians as

elaborated by the administrative manager met. Six physicians were urged by the previously mentioned administrative managers to help the author in distributing his 400 questionnaire forms by hand and then collected the distributed forms for him. When asking the six physicians about why not to use e-mails in distributing the forms, the physicians told the author that the e-mail is a kind of welfare and all correspondence is still handled manually in Menoufia health directory. Accordingly, a total of 240 out of the 244 collected forms were valid. The number of forms distributed was suggested by the six physicians, and everyone was responsible for finding 59 more respondents in addition to him or herself.

Before distributing the forms, the author agreed with the six physicians to classify the respondents into six categories based on work experience. By dividing the population into homogenous subgroups and then taking a simple random sample from each subgroup, the author relies on stratified random sampling to reduce any possible bias and at the same time ensure that the chosen simple random sample represents the general population. The use of stratified random sampling guarantees that each subgroup is represented in the chosen sample. Needless to say, the sets of questionnaires delivered in Arabic were designed to match the abilities of all the targeted respondents and to motivate them to respond.

As indicated in the qualitative study conducted by Devine *et al.* (2004), the three main cultural diversity challenges are communication, discrimination and training, and the author decided to narrow the scope of the three challenges of cultural diversity and focus only on organizational communication, work-related discrimination and training and consider these as the three main challenges to cultural diversity. The author therefore prepared a five-point Likert scale (in which 5 means strongly agree, 4 is agree, 3 is neutral, 2 is disagree and 1 is strongly disagree) to cover the three previously mentioned challenges. Accordingly, the Likert scale includes three subscales. The first subscale covers organizational communication challenges and involves five elements such as “I feel uncertain about how the other responds to my communication, it is difficult to interpret the behavior of others and so on”. The second subscale involves six elements about work-related discrimination such as “Others use stereotypes when evaluating me, I feel threatened in my workplace”. The third subscale involves four questions to cover the training challenge such as “My hospital organizes formal/informal workshops to foster engagement in the workplace, my supervisor often advises me on how to complain about discrimination and so on”. Table I presents the reliability analysis for cultural diversity challenges using Cronbach’s alpha.

When conducting this study, the author took into account the fact that the number of studies conducted on organizational cynicism is limited in comparison with other organizational phenomena. Moreover, and after careful investigation, he found that the model suggested by Dean *et al.* (1998) would be beneficial for this study, as this model comprehensively covers the three dimensions of organizational cynicism. Dean’s model is based on 12 statements assessed using a Likert scale (in which 5 means strongly agree, 4 is agree, 3 is neutral, 2 is disagree and 1 is strongly disagree) distributed within three subscales. The first subscale covers cognitive cynicism and includes four

Table I.
Reliability analysis
(cultural diversity
challenges)

Scale name	No. of items	Coefficient alpha values
Cultural diversity challenges	15	0.701
Organizational communication	5	0.878
Work-related discrimination	6	0.880
Training	4	0.882

elements such as “I believe my organization says one thing and does another”. The second subscale concerns affective cynicism and includes four elements, two of which are “When I think about my organization, I feel a sense of anxiety” and “When I think about my organization, I get angry”. The third subscale focuses on behavioral cynicism and includes four elements such as “My organization expects one thing of its employees but rewards another” and “I criticize the practices of my organization to people outside my organization”. [Table II](#) presents the reliability analysis for the organizational cynicism dimensions using Cronbach’s alpha.

Finally, the respondents’ demographic variables can be formulated as follows ([Table III](#)).

4. Results

The main purpose of this research is to understand how much of the variation in cognitive, affective and behavioral cynicism can be explained by cultural diversity challenges (organizational communication, work-related discrimination and training). The use of multiple regression analysis assists in understanding the unique contribution of each of the diversity challenges. However, using multiple regressions requires the following assumptions presented in [Table IV](#).

For Assumption 1, the Durbin–Watson test, which is a measure of significant residual autocorrelation, and ideally ranges between 1.5 and 2.5, was used and the results are as follows ([Table V](#)).

For Assumptions 2 and 3, a Chart Builder is used to determine whether there is a registered linear relationship between cynicism dimensions (dependent) or cultural diversity challenges (independent). Any existence of a linear relationship suggests the use of multiple regressions, and the following chart shows a linear relationship, therefore urging the use of multiple regressions ([Figure 1](#)).

Assumption 4 highlights that any existence of multicollinearity, which occurs if two or more independent variables are highly correlated with each other, yields technical difficulties in adopting the multiple regression model. If tolerance values are less than 0.01, the author cannot proceed with multiple regressions, which is not the case here as indicated in [Table VI](#).

Given this validation of multiple regression analysis, testing the research hypotheses is the next step.

The multiple correlation coefficient (R), simply the Pearson correlation coefficient, is a measure of the linear association between two variables and can give an indication of model fit. This ranges from 0 to 1 in which a higher value indicates a stronger linear association. The determinant coefficient (R^2) is a measure of the proportion of variance in the dependent variable (cognitive, affective and behavioral cynicism) explained using the independent variable (cultural diversity challenges). [Table VII](#) shows both R and R^2 for cognitive, affective and behavioral cynicism.

Scale name	No. of items	Coefficient alpha values
Organizational cynicism	12	0.920
Cognitive cynicism	4	0.706
Emotional cynicism	4	0.910
Behavioral cynicism	4	0.948
Total	27	0.677

Table II.
Reliability analysis
(organizational
cynicism)

Table III.
Respondent profiles

Demographic variable	Item	Count
Gender	Male	210
	Female	30
Age	Below 25 years	30
	26-30 years	45
	31-35 years	45
	36-40 years	41
	41-45 years	41
	46-50 years	23
	More than 50 years	15
Marital status	Single	22
	Married	200
	Other	18
Level of education	Bachelor	230
	Bachelor + Diploma	5
	Master	5
Level of income	EGP 1,200	22
	EGP 1,300-2,500	24
	EGP 2,500-4,000	84
	EGP 4,000-5,500	105
	Above 5,500	5
Organizational tenure	Less than 1 year	5
	1-3 years	12
	4-6 years	26
	7-9 years	161
	10-12 years	31
	Above 15 years	5
Religion	Muslim	228
	Christian	12
Work basis	Full time	240
	Part time	0

Table IV.
Assumptions for the
multiple regression
analysis

Assumption no.	Description
Assumption 1	Independence of observation: there is no autocorrelation
Assumption 2	Linearity: There is a linear relationship between the dependent variables and each of the independent variables, and the dependent variables and the independent variables collectively
Assumption 3	Homoscedasticity: The variance along the line of best fit remains similar as you move along the line
Assumption 4	No multicollinearity when two or more independent variables are highly correlated with each other

Table V.
Durbin–Watson test
indicator values

Dependent variables	Independent variables Cultural diversity challenges
Cognitive cynicism	2.187
Affective cynicism	1.942
Behavioral cynicism	1.588

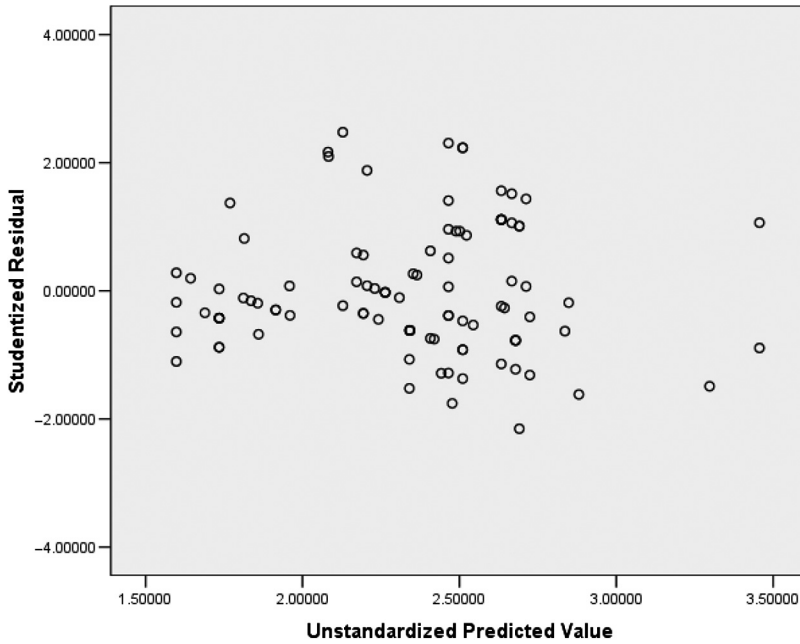


Figure 1. The chart builder graph for the investigated relationship

	Organizational communication	Correlations		Collinearity Statistics	
		Work-related discrimination	Training	Tolerance	VIF
Organizational communication	1	0.656	0.508	0.571505	1.750123
Work-related discrimination	0.656	1	0.752	0.337645	2.876623
Training	0.508	0.752	1	0.441336	2.164476

Table VI. Correlation coefficient and tolerance between independent variables

	<i>R</i>	<i>R</i> ²	Adjusted <i>R</i> ²	Std. error of the estimate	Durbin-Watson
Cognitive cynicism	0.578	0.346	0.322	0.65094	2.184
Affective cynicism	0.560	0.315	0.297	0.62640	1.964
Behavioral cynicism	0.644	0.421	0.388	0.55602	1.612

Table VII. Multiple correlation coefficients

As $p < 0.0005$, thereby satisfying $p < 0.05$, this means that the addition of all independent variables leads to a model that is better at predicting the dependent variable than the mean model and is a better fit for the data than the mean model.

Organizational communication, work-related discrimination and training statistically significantly predicted cognitive cynicism [$F(3,96) = 16.362, p < 0.0005$]. Organizational

communication, work-related discrimination and training statistically significantly predicted affective cynicism [$F(3,96) = 13.198, p < 0.0005$]. Organizational communication, work-related discrimination and training statistically significantly predicted behavioral cynicism [$F(3,96) = 21.026, p < 0.0005$]. As the F -test is highly significant, the author assumes that the model explains a significant amount of the variance as can be seen in Table VIII.

Given the preceding, the regression equation in this case can be expressed in the following form:

$$\begin{aligned} \text{Predicted Cognitive cynicism} = & b_0 + (b_1 \times \text{Organizational Communication}) \\ & + (b_2 \times \text{Work - Related Discrimination}) \\ & + (b_3 \times \text{Training}) \end{aligned}$$

where b_0 is the intercept (i.e. constant) and b_1 through b_4 are the slope coefficients (one for each variable). The value of these coefficients is indicated in Table IX.

The intercept is called the constant in the software package SPSS Statistics and the value of the intercept is found in the “(Constant)” row under “B”. This is the value of the dependent variable when all independent variables are zero. In Table IX, cognitive, affective and behavioral cynicisms are all statistically significant ($p < 0.0005$). The next coefficients in need of interpretation are “slope coefficients”, which are illustrated in Column B in front of each of the independent variables. The slope coefficients represent the change in the dependent variable in response to a one-unit change in the independent variable.

Table IX shows that a one-unit increase in communication (independent variable) decreases cognitive cynicism (dependent variable) by 1.025 units where the p -value is 0.000. When $p < 0.05$, the slope coefficient is statistically significant as the coefficient is statistically significantly different to 0 (zero). The 95 per cent confidence intervals (CI) are also between -1.434 and -0.731 , which means that the researcher can be 95 per cent confident that the true value of the slope coefficient is between these lower and upper bounds. When the independent variable is discrimination and it increases by one unit, cognitive cynicism increases by 0.363 where $p > 0.05$ (0.254), and therefore, we can declare

Model	Sum of squares	df	ANOVA		
			Mean Square	F	Significance (p)
<i>Cognitive cynicism</i>					
Regression	15.206	3	5.129	18.366	0.000
Residual	31.200	96	0.325		
Total	47.550	99			
<i>Affective cynicism</i>					
Regression	15.447	3	5.255	13.245	0.000
Residual	37.455	96	0.410		
Total	50.438	99			
<i>Behavioral cynicism</i>					
Regression	18.642	3	6.030	23.214	0.000
Residual	28.742	96	0.295		
Total	43.212	99			

Table VIII.
Results of applying
an analysis of
variance (ANOVA)

Table IX.
Coefficients

	Unstandardized coefficients		Standardized coefficients		Significance	95% CI for B	
	B	Std. error	Beta	t		Lower bound	Upper bound
<i>Cognitive cynicism</i>							
(Constant)	5.102	0.588		8.742	0	3.953	6.188
Communication	-1.025	0.208	-0.661	-6.048	0	-1.434	-0.731
Discrimination	0.363	0.245	0.157	1.145	0.254	-0.310	0.752
Training	-0.024	0.233	-0.027	-0.233	0.75	-0.474	0.405
<i>Affective cynicism</i>							
(Constant)	5.666	0.648		8.842	0.000	4.422	7.007
Communication	-0.894	0.205	-0.521	-4.524	0.000	-1.299	-0.512
Discrimination	0.078	0.266	0.044	0.248	0.605	-0.488	0.589
Training	-0.171	0.234	-0.079	-0.664	0.300	-0.677	0.300
<i>Behavioral cynicism</i>							
(Constant)	6.700	0.555		12.141	0.000	5.659	7.644
Communication	-0.502	0.142	-0.336	-3.100	0.003	-0.825	-0.174
Discrimination	-0.074	0.203	-0.074	-0.200	0.847	-0.691	0.406
Training	-0.641	0.224	-0.355	-3.255	0.002	-1.100	-0.277

that the slope coefficient is not statistically significant. When the independent variable discrimination increases by one unit, Cognitive Cynicism will slightly increase by 0.363 where $p > 0.05$ (0.254) and the slope coefficient is not statistically significant (not zero). A slight decrease in the dependent variable, Cognitive Cynicism, is seen (-0.024) when the independent variable Training is increasing. Because $p > 0.05$ (0.75), the slope coefficient is not statistically significant, i.e. because the slope coefficient is not 0 (zero) in the population.

For the second dependent variable, Affective Cynicism, an increase of one unit in the independent variable Communication will decrease affective cynicism by 0.894 units where the p -value is 0.000. As $p < 0.05$, the slope coefficient is statistically significant because the coefficient is statistically significantly different to 0 (zero). The 95 per cent CIs are also between -1.299 and -0.512, which means that the researcher can be 95 per cent confident that the true value of the slope coefficient is between these lower and upper bounds. When the independent variable Discrimination increases by one unit, the Affective Cynicism increases slightly by 0.078. As $p > 0.05$ (0.605), the slope coefficient is not statistically significant; that is, the slope coefficient is not different to 0 (zero) in the population. A decrease of the dependent variable Affective Cynicism is seen (-0.171) when the independent variable Training is increasing. As $p > 0.05$ (0.300), the slope coefficient is not statistically significant; that is, the slope coefficient is not different to 0 (zero) in the population.

For the third dependent variable Behavioral Cynicism, an increase of one unit in the independent variable Communication decreases Behavioral Cynicism by 0.502 units. As $p < 0.05$, the slope coefficient is statistically significant. This means that the coefficient is statistically significantly different to 0 (zero). The 95 per cent CIs are between -0.825 and -0.174. That is, the researcher is 95 per cent confident that the true value of the slope coefficient is between these lower and upper bounds. When the independent variable Discrimination increases by one unit, Affective Cynicism slightly decreases by 0.074. As $p > 0.05$ (0.847), the slope coefficient is not statistically significant; that is, the slope coefficient is not different to 0 (zero) in the population. A slight decrease in dependent variable Affective Cynicism is seen (-0.641) when the

independent variable Training is increasing. As $p < 0.05$ (0.002), the slope coefficient is not statistically significant; that is, the slope coefficient is not different to 0 (zero) in the population. Therefore, to sum up this analysis, the following are the main findings.

- The multiple regression model statistically significantly predicted Cognitive Cynicism [$F(3, 96) = 18.366, p < 0.0005, R^2 = 0.346$], and when engaging all variables in the multiple linear regressions, only Communication is a significant predictor for Cognitive Cynicism. Accordingly, *H1* is partly supported.
- The multiple regression model statistically significantly predicted Affective Cynicism [$F(3, 96) = 13.245, p < 0.0005, R^2 = 0.315$], and when engaging all variables in the multiple linear regression, only Communication is a significant predictor for Affective Cynicism. Accordingly, *H2* is partly supported.
- The multiple regression model statistically significantly predicted Behavioral Cynicism [$F(3, 96) = 23.214, p < 0.0005, R^2 = 0.421$], and when integrating all variables into the multiple linear regression, both Communication and Training are significant predictors for Behavioral Cynicism. Accordingly, *H3* is partly supported.

5. Discussion

This study has attempted to identify the effect of cultural diversity challenges (organizational communication, work-related discrimination and training) on cognitive, affective and behavioral cynicism, and to the best of the author's knowledge, this study is considered the first to explore such an effect. Moreover, the author did not touch upon any previous quantitative research on cultural diversity in either Egypt or the Arab region despite its importance. The results of this study have shown that only organizational communication has a statistical effect over both cognitive and affective cynicism, whereas in the case of behavioral cynicism, both organizational communication and training were seen to be the main statistical predictors.

Given the status of the division that threatens Egyptian society today, besides the hot media discourse about empowering women and youth, class inequality and persecution of religious figures, the author expected to find work-related discrimination as a significant predictor for the three dimensions of cynicism. Apparently, this was not the case at Menoufia's public hospitals. This reflects that what is in the media is, to a large extent, for the media, but accessing any workplace suggests a thorough understanding of its internal dynamics and cultural traits. Furthermore, the statistical analysis has rules that differ from sample to sample and from one environment to another.

It is evident from the results of this study that organizational communication has no longer been considered a personal feature some managers enjoy and exercise, but rather an institutional policy all managers at Menoufia's hospitals should fulfill to alleviate the negative attitudes among physicians toward their hospital. It is worthwhile mentioning that workplace communication entails elaborating the job descriptions and required roles of physicians besides encouraging an open-door policy that allows diversity in terms of working methods, creating confidentiality at the hospital and motivating supervisors to intervene in any work-related bias and/or prejudice. Therefore, organizational communication is also considered a prompt mechanism for creating an explicit anti-discrimination policy.

Generally speaking, Menoufia public hospitals have to understand and realize its responsible role in the area of cultural diversity. This role should be managerial, political and social, and driven by a tendency to build an equitable trusting atmosphere in which physicians, nurses and doctors can better serve patients and attain their career aspirations

without facing challenges related to religion, gender, age and social class. Accordingly, a tendency to cherish the practices of cultural diversity management, including in the functions of recruiting, selecting, hiring, developing, evaluating, preparing succession plans, punishing and rewarding should be enhanced (Kundu, 2001). Moreover, a full understanding of the real meaning of cultural diversity will assist managers to take on board the idea that equal employment opportunities and managerial interventions serve only as short-term dynamics for dealing with gender, age and ethnic challenges. A detailed strategy for considering cultural diversity as a valuable asset works as an opportunity not only in creating an equitable environment in which the workforce can achieve their potential but also in ensuring flexibility, creativity and continuity (Mousa and Alas, 2016a, 2016b, 2016c).

Furthermore, Menoufia public hospitals' executives should become completely aware of the causes of organizational cynicism. The climate of anxiety and cutthroat competition people struggle in makes them more stressed than ever before. Accordingly, they can no longer experience more nepotism, ostracism, fraud, hopelessness and inequality. Consequently, a climate of knowledge-sharing, a sense of involvement and an adequate level of affective intelligence provide relevant opportunities in improving attitudes among physicians toward their hospital (Aydin and Akdag, 2016). Even though the results of this study did not prove any effect for work-related discrimination on cognitive, affective and behavioral cynicism, having an anti-discrimination audit committee within the context of the hospital is highly recommended. Such a committee would follow all internal relationships between the staff and their managers, track discrimination complaints employees make, support equal employment procedures within various organizational settings and promote the anti-discrimination policies the hospital undertakes. The work of this committee will ensure the existence of a work climate in which physicians focus only on their functionality because they guarantee not only the transparency but also the managerial righteousness of the hospital they work in.

Finally, and because of the fact that organizational culture shapes the identity of the organization, organizational communication should be considered a typical component of such a culture. Furthermore, managers need to use a kind of responsible organizational communication and consider it a norm on which they depend when dealing with their staff (Mousa and Alas, 2016a, 2016b, 2016c). This is helpful in creating a healthy employee–organization relationship. It is even worth noting that using organizational communication as a paradigm for discovering and hiring optimistic employees will reduce reports of cynicism at work and at the same time encourage a more fruitful working atmosphere. According to Ayik (2015), developing effective organizational communication should involve the use of neutral language, using diverse communication tools and tones, asking for continuous feedback and promoting participative listening.

6. Conclusion

In conclusion, the present study has tried to fill a gap in organizational behavior literature by identifying the effect of cultural diversity challenges (organizational communication, work-related discrimination and training) on cognitive, affective and behavioral cynicism, and as stated, this appears to be a priority in Egypt and the whole Arab region. However, this research may be subject to criticism because it does not provide sufficient variety of sources, as the author focused on a single province. Moreover, the author overlooked some moderating variables such as physician engagement, job autonomy, physician inclusion and so on.

For future studies, the author suggests the same hypothesis be tested with nurses, consultants and other employees at Egyptian public hospitals, as that may yield different

results. Furthermore, the author also suggests the same research question be tested in other settings such as private hospitals, universities and businesses to determine whether this leads to similar results.

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